

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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Thomas M. Brumby, Admiral Dewey's flag lieutenant during the Manila campaign, died at Washington on the 17th inst., of typhoid fever.

The Executive Board of the Harmony Association will meet with the Plymouth church Friday at 10 o'clock before the 5th Sunday in Dec. 1899.

Those wishing Baptist Annals by Bro. Leavell can get it by calling at the book store of Erich & Co., in Jackson, or at the drug store of J. C. White, Hazlehurst.

\*Copies of this paper may be found on file at Washington in the office of our special correspondent, E. G. Sigers, 918 F. Street, N. W., Washington, D. C.

The congregation at the Baptist church, Jackson, was very large last Lord's day, both morning and evening. Pastor Yarborough gave us two fine sermons. The outlook here is encouraging.

Rev. W. L. A. Stranburg has resigned at Slate Springs, and we presume is open to a call from some other church or churches. He is an earnest, faithful preacher of the gospel of Christ.

Bro. L. E. Hall's open letter to Baptists should have appeared in last week's issue, but in making up the forms it was inadvertently left out. We regret this as we had written him that it would appear in that issue.

Will J. N. McMorries give us his office? We have no means of finding postoffices except to go through a list of nearly 6,000 names. This is impracticable. So those having business with this office will please *always* give offices.

The Mississippi Annual Conference, which closed its session last Monday, appointed Rev. T. B. Holloman presiding elder of the Jackson district, Dr. W. C. Black, of New Orleans, pastor of the First Methodist Church, and Rev. C. F. Emry as pastor of Capitol Street Methodist Church.

Cards are out for the marriage of Miss Mecca Gullledge, of Goodman, to Mr. L. L. Shelton, on Wednesday evening, December 27, 1899. We appreciate the honor of an invitation to be present on this occasion. The bride is a daughter of Dr. and Mrs. F. H. Gullledge.

As astronomers had predicted, so the eclipse of the moon on the 16th inst., appeared strictly on time. At 7:30 p. m., the eclipse was almost total, and the night was a very little lighter than it would have been without any moon. By 9:30 the earth's shadow was entirely off the moon, when the queen of night again greeted earth's inhabitants with her silvery smiles.

Cards are out announcing the marriage of Miss Annie Humphrey of Huntsville, Ala., to Mr. S. C. Tucker of Hattiesburg, Miss., on Wednesday evening Dec. 27th, 1899. We wish these noble young people a long life and much happiness. We had the honor of burying Miss Annie with the Lord in baptism. Many are the happy hours we have spent in the delightful home of brother and sister Humphrey when they were in Mississippi.

Leflore county has ordered an election on local option. It has been dry for several years, and some of the citizens, who see that "the hope of their gain was gone," are hankering for a return of "filthy lucre," more easily gotten. It is expected that prohibition will win. All credit to Maj. J. K. Vardaman for the manly stand he has taken in his paper against the "matchless evil." The major is a very eloquent and forcible speaker, and no doubt his entire influence will be thrown against the return of John-Barley-corn domination. And there are some other strong men in the county who will be heard from in no uncertain sound. Let prayer be made for the triumph of right, principle and measures.

The *Commercial Appeal* seizes the occasion of the announcement of "The Life of the Master," by Ian Maclaren, to appear in McClure's Magazine, as an opportunity for saying that "no life of

Christ that has ever been written is in the remotest way satisfactory." This is putting it quite strongly, but the *Commercial Appeal* may know, as it is of a theological and biological turn of mind. With one brush of the hand, it wipes out all who have made honest attempts along this line, naming Dean Farrar, Dr. Geikie, Straus and Renan, according to the latter the greatest distinction. We are hoping that Ian Maclaren will in some remote way satisfy the æsthetic ideals of our neighbor editor.

Mr. J. M. Lee, Jr., who has for many years been Land Agent for the Queen & Crescent system at Monroe, La., has been appointed Industrial Commissioner with charge of the location of factories and various industries. It is the intention of the management of the Q. & C. to vigorously push the location of factories of all kinds on the lines of the roads comprising the system, being fully assured that progress and success are to be attained along that line of improvement.

Mr. Lee will continue to have his headquarters at Monroe, La., and will bring to bear the experience and knowledge gained in many years of service in the same line of usefulness where his abilities have been fully shown.

President George Sale, of Atlanta Baptist College, in the *Rochester Baptist Monthly*, treats elaborately and fairly the racial problem. After stating that the South, by legislation, disfranchises the negro, and makes no effort at concealment of this fact, he goes on in the following extract to express as his opinion that the negro is better off under conditions prevailing in the South than under those prevailing in the North:

"In the North we are sound on the Declaration of Independence and the equal rights of man, liberty, fraternity, equality. But what better does the negro fare with us than in the South? We do not intend to discriminate against him in our laws. He has the recognition and support of a large number of Christian people; as a claimant for the rights guaranteed him by the Constitution he

has the support of a powerful element of the press. This is much, but when we ask what his chances for living are the answer is not cheering. We give him fine words, but he may not work with us at the same trade. He may not compete with us in the higher vocations of life; he may not live on the same street. In short, while he is not told so in as many words, he is made to feel in a score of ways that he is regarded as an inferior being and must not expect equal privileges with the white man.

"Indeed, I believe that he is worse off in the North than in the South; for what the North yields to him is more than outweighed by what it withholds. Mr. Washington truly says: 'The opportunity to earn a dollar at honest labor is worth a great deal more to the negro just now than the opportunity to spend a dollar in the opera.' And if 40 per cent. of the population of Rochester were negro, as is the case in Atlanta, does any one suppose that the conflict of the races would be any different here than it is there?"

"The North seems to be coming more and more to the point of view of the South in the matter of the negro, and to sympathize with Southern methods of dealing with the question."

Hon. J. L. M. Curry once grew very bold and said some plain, strong things: "Education, while immensely beneficial, does not settle irreconcilable, racial antagonisms, and it leaves two heterogeneous, unassimilable peoples as co-equal citizens with growing cleavage in the same territory. Preachers, sociologists, humanitarians, with their altruistic speculations may from a safe distance pool-poo the problem, but there it is, and there it will remain."

The series of reverses met with by the British within the last fortnight, have awakened them to the gravity of the situation. Lord Roberts, 67 years old, succeeds Gen. Buller as commander-in-chief of the British forces in South Africa, with Lord Kitchner as chief of staff. The British will double their forces before any further aggressiveness. The end of the Transvaal war is not in sight by any means.







## REST FOR THE WEARY.

It was a cold freezing night. My little girl woke me and asked me that I put something dry under her head, saying that she had been crying and that her head rest was wet. On examination I found that she had taken cold, and was coughing incessantly and that her watering eyes had made her pillow disagreeably wet and cold. The temporary comfort having been provided and a simple cough remedy having been administered, I lay down and watched for results. She was soon asleep, but in her slumber she sighed, "oh me!" That sigh moved my whole being. How I longed to take my little one and on my own bosom rest and soothe her every weariness and pain.

I then thought how my yearning was but the moving of a father's heart for his child; and how I also have a Father—a Heavenly Father—and if I, being evil, know how to give good gifts to my children how much more does my heavenly Father know how to give me the things that I need. Even when my father and my mother forsake me the Lord will take me up.

Oh, brother, is your heart sore and bleeding? Have you been bereft of earth's dearest? Have you felt almost to say, "Would that I had died before my eyes had seen or my heart felt the cruel dagger?" Have you in the deep night longed for some kind hand to draw the dagger ranking from your quivering heart, or even remove the pillow wet with choking grief and give you a place to rest your weary head—an hour in which to ease your aching heart? Ah! weary one, trusting in the Lord, there is not a night-sight that does not move the great heart of the ever-watchful God. Jesus was tempted in all points like us. He has said that "offenses must needs come."

"He'll know the way was dreary;  
When Jesus comes;  
He'll know the heart grew weary,  
When Jesus comes;  
He'll know what griefs oppressed me,  
When Jesus comes;  
Oh, how His arms will rest me,  
When Jesus comes."

It is good to walk with God in the loneliness of my night watches of grief. But, oh, how good in God to walk with me!

R. A. COOPER.  
Pontotoc, Miss.

## The Children's Sermon.

This article is called forth by the following statement from Dr. Whitsett describing in *The Baptist Standard* the services of an English

Baptist church which he recently attended in London. Says he:

"In the morning the pastor was absent, his place being supplied by another London minister, who read the Epistle of Philemon, and at the close, before taking his seat, took a text and preached a sermon of ten minutes to the children and young people. That is a fashion that I have not observed elsewhere, and it appears to succeed very well."

The task was performed in a skillful and impressive style. Next a hymn was sung and another text was chosen from the same Epistle as the foundation of a discourse to the grown-up people. At the conclusion of this sermon there was a hymn that was succeeded immediately by the benediction.

In this matter of "The Children's Sermon" I can claim priority of discovery over Dr. Whitsett. Six years ago I found this the regular Sunday morning custom of Rev. A. S. Bunting, pastor of the First Baptist Church of Weatherford, Texas.

It impressed me at once as not only unique but beautiful, and on inquiry I found that it was original with this Western pastor.

I regarded it then, and I think it yet, a happy and ingenious solution of a most disturbing practical problem: "How shall the children be reached from the pulpit?" The Texas instance varied somewhat from the London case. It was connected immediately with the Sunday school exercise, without adjournment. The sermon was five instead of ten minutes long, and was from the same text as that for the grown-up people. It was also followed immediately by a children's chorus, which closed the little service, and the children were permitted to retire with a sermon suited to their needs and comprehension, feeling that the church is not a dull place and restive for the return of next Sunday with its little sermon for them.

I relate this for pastors to think about, and imitate, if it commends itself.

P. H. EAGER.  
Clinton, Miss., Dec. 12, '99.

## WHAT I SEE AND HEAR.

DEAR BAPTIST:

As per my promise here is the first installment of "what I see, hear, and think about, as I go about." Well, the first thing I desire to do is to justify the use of the "perpendicular pronoun" in these letters. And it is done thus: The phrases, "the writer" and "the author" have ever been "in bad taste" with me, and as the use

of the plural form of the pronoun, we, us, our, *et cetera*, is entirely "out of the question"—except for real editors and real authors, and should be for them—there is nothing left me but to have some "perpendicularity" in my "composition." And in this "the author" is certain "he" has the usage of "the holy Scriptures" in his favor.

Again, it is not purposed that the things mentioned in these papers shall be in "alphabetical" order, but it is hoped that the things mentioned herein shall "stick fast."

Recently some one went into a certain bank; the cashier, of which bank, being a very devout, and intelligent Christian, soon found time to engage in an extended conversation with this brother, on the subject of Christianity "in general," during which conversation he made a "remark" which "stuck fast" and made "some one" think.

This is what he said: "The people do not read the Bible." "The people generally, the common people, you mean," said the "perpendicular pronoun." "Yes," said he, "I mean the people in general but the leaders in particular, and the preachers more particularly, pastors, editors, professors and all." And "some one"—although a bit conscience-stricken—said "Bro. H—, I believe your statement is all true," and I shall try to see to it that there is at least one more exception to this statement."

But just as "some one" was getting under good "headway," of reading the Bible, *afresh* daily—and had spoken to his family, and a number of brethren, as he came and went, "lo, and behold," he was confronted with the statement by Bro. —, "I do not recall the brother's name, and am glad I do not—in the great and good Canton meeting, that the reading of the Scriptures was very dull to him. Now there are a few things to say about this saying, and may the Lord help me."

This is the first instance on record where a minister of the gospel ever said the reading of the Scriptures is *dry* reading. Not a man in all the old covenant or new testament scriptures ever hinted such a thing. Not one—excepting this brother—during the eighteen and a half centuries of the Christian era can be found to say this. Not one.

The testimony is all on the other side. Why, my brother, "reading" the Bible is all the masses, the common people, can ever hope to do. They neither have the time nor the facilities for studying the Scriptures.

The Bible is just so many letters

from home telling of so many things of deepest concern to the children who are scattered abroad.

A letter from a loving father to his children in a foreign land, laden with precious information, *dry, dull, uninteresting?* Never! Take it back, brother, while you may, and let us all betake ourselves more and more to the reading—and all who can to the study of the word of God.

But let it be understood that "holy men of old" and Christians "from the days of John Baptist until now" have always rejoiced, delighted in and loved the sacred scripture. See first Psa. 21, and Psa. 119; 2nd Tim. 3:15; *et noli, al.* and may the Lord help us all more and more *delight* to read this blessed word of truth and grace.

Most fraternally!  
J. J. W. MATHIS.

## ELECTION.

It seems to be the policy of some people to let God have as little to do with the salvation of sinners as possible.

I was present, once when an old country preacher was to preach a sermon on this subject to one of his churches. He took for his text this passage of Scripture: "And thou shalt bring forth a son and his name shall be called Jesus, for he shall save his people from their sins." He began by saying that the first two of these shall in the prediction had been fulfilled, and though the third was partly in the future, it was equally sure, having the immutable promise of God behind it.

Here a coffin was brought in, and the sermon was interrupted by a burial service. But it was a good sermon, and I left my seat with the conviction that it was as reasonable and safe to doubt the first two shall as the third. Still there are some who seem to think it may not occur; "owing to circumstances," they say.

D.

Pascagoula, Miss.

## BRO. RAINWATER'S REPLY TO BRO. BOWEN.

Since Bro. Bowen has conceded the only point of difference in the discussion between us there is no room for further argument. As I understand Bro. Bowen's last article he concedes that salvation is conditioned upon faith and as this was the only point upon which I took issue with him we are therefore now agreed. Bro. B. however attempts to draw some fanciful distinction between unconditional elec-

tion and salvation itself. I candidly confess it would require mental optics more penetrating than I possess to discern the difference. I may—Bro. B. may—propose, elect, pre-determine, fore-ordain if you will, that a thing shall be, and yet it may fail. Not so with God; for Him to predetermine that a thing shall be unconditionally, is the same as if it were already done. For Him to unconditionally elect a certain person to eternal salvation is to unconditionally save that person. No theological hair-splitting, or fanciful distinction can escape that conclusion. Would it not be a remarkable thing for God to say to A I have from all eternity elected you unconditionally to eternal salvation, but you must repent and believe, otherwise you cannot be saved. This would be logic *reductio ad absurdum*.

I shall not take time to answer again the arguments and quotations of Bro. Bowen, because they are but the iteration of those in his previous article to which I have already made answer.

Bro. B., rather sarcastically I thought, referred to my last reply as being from an Arminian standpoint. If I understand clearly what that distinguished Dutch reformer Arminius taught, I am not an Arminian. Neither am I a Calvinist. I do not know that the views I have expressed would be pronounced orthodox or heterodox, but this I do know, they are Bible-ology.

Bro. Bowen did not reply to my question at the close of my last article, so I will repeat it as I presume he overlooked it. Was the statement general or partial? Did Christ die for all, or only for the unconditionally elect? I should not repeat this question but for the fact that Bro. Bowen has already announced that he is to write a "next article," so I cannot, therefore, be charged with prolonging this discussion, of which, no doubt your readers are already tired.

Now in closing this discussion, on my part let me say to Bro. Bowen, for whom I still entertain, and, in an increased ratio, an exalted respect, both for his talent and zeal for the Master, although we may not see eye to eye in our present environments, when we shall meet Him, who nearly nineteen hundred years ago, with tired feet and weary limbs walked up and down Judean hills and Galilean shores to seek and to save that which was lost, that we both may hear from His divine lips the welcome plaudit, "Come ye blessed," that then, as now, we may know that as to us, considered as individuals, it can

make no difference whether we are elected to salvation from all eternity without condition, or upon condition of belief in the Son. That in any event it is all of grace from God our Father and the Lord Jesus Christ. His son, to whom be all the glory now, henceforth and forevermore. Amen.

Fraternally,  
L. F. RAINWATER.

## AN OUTLINE OF CHRISTIAN THEOLOGY BY M. N. CLARK, D. D. (Scribners.)

BY R. A. VENABLE.

The appearance of the above named work by Dr. Clark, of Colgate University, puts many thoughtful preachers and theologians to reading and thinking along lines which are new and inviting. Some were surprised at the author's originality and grasp of thought; others were shocked at his temerity in placing before the public a work so out of harmony with the commonly received views as to many of the great doctrines of the Christian system. The perspicacity of his style, the boldness with which he states his views, and the devout spirit breathing through every word he writes serve to make his work one of the most charming to be found on the great themes which he treats. The most abstract questions are made clear, and the dryest are clothed with a freshness and vigor of life, which thrills the reader with an interest unusual in the valley of dry bones. His definitions are remarkable for their clearness and brevity. It may be of interest to give some of these.

Religion, he defines as "the life of man in his superhuman relations; that is in relation to the Power that produced him, the Authority that is over him, and the unseen Being with whom he is capable of communion, this unseen Being. This Authority and this Power are one in the good God and the Father whom it is eternal life to know."

Theology, he defines as "the unfolding and exposition of the conceptions that enter into religion. Religion is life, a spiritual experience in which the affections and the will are active and the whole man is involved; theology is the intellectual presentation of the subject matter of religion."

Revelation. Of this he says, "By Revelation is meant, primarily, self-manifestation of the part of God. It is his making himself known to his creatures in his character and his relation to

them. Revelation is not primarily the giving of information on the various themes of religion; the chief and central theme of revelation is God himself, and revelation is self-expression."

His definition of God is both simple and profound. "God is the Personal Spirit, Perfectly Good, Who in Holy Love Creates, Sustains and Orders All."

This definition of a Moral Being is unique. "A moral being who is active, free and under obligation with respect to right and wrong. Man is such a being."

Conscience, he states, is the judgment of a man applied to his own conduct, affirming that acts for which he deems himself responsible approved or condemned by his standard of right."

"The freedom of the Will is simply the ability of the man to decide whether and how he shall act."

Notice his definition of guilt: "Guilt is the personal blameworthiness that follows the commission of sin. It consists in the fact that the person in question is the one who has done the deed, and upon whom the blame of it rests and must rest. Such is the guilt, for example, of murder. It is not mere liability to the punishment of murder; that is a misleading idea and a very inferior one. A trial in a criminal court is designed to ascertain whether the accused is guilty, *i. e.*, whether he is the man who has done the evil deed in question. If he is, liability to punishment follows, but it is not identical with guilt. The guilt consists rather in the fact that the man, wherever he is and whatever he is doing, sleeping or waking, working or playing, following his favorite pursuit or kissing his innocent children, is the man who has murdered another and upon whom the responsibility and wickedness of the act abide."

His definition of Penalty is equally striking, and deserves to be duly considered by the preacher of today: Penalty. "By Penalty, in connection with sin, is meant the various evil for the sinner which, by God's appointment, follows his sin. No better word than penalty offers itself here; but this definition shows how inadequate a word it is. Our definition tells of various evil for the sinner as following sin by God's appointment. But the definition will not be understood without a word upon the manner of God's appointment, and the relation of man to divine law. God's appointment concerning penalty must not be conceived as expressed solely in statutes, or in threatenings accompanying them. Neither God's requirement upon

man nor his threatening of penalty has been fully expressed in words. Man as man is not under a system of divine statutes like the laws of a nation, nor like the law of Moses, with legal penalties announced and administered. The only sense in which man is under law to God, is this, that the true law of his being and life has been imposed upon him by God in his constitution and the constitution of nature. Responsible violation of this unwritten but real law is sin. In great parts of mankind far more definite expressions of the will of God have been given; and, of course, violation of these is sin."

There are many more definitions found in this remarkable work which the length of this paper forbids our giving now, but in another these will be produced and more than admiration will be inspired by them, since they are not in accord with what most of us have held as the teaching of God's Word on these great themes. We welcome the work not because we accept all that the author holds, but because it will inspire much serious thinking on the part of real earnest minds. It is very wholesome now and then to read one who plays square over much that we have thought as firmly settled as the hills.

## PREACHERS' INSTITUTE.

DEAR BRETHREN:

There will be a Preachers' Institute held at this place (Crystal Springs) beginning on the 22nd of January 1900 and continuing ten days. Dr. R. A. Venable will teach the Bible for us. You know his power as a teacher so I will not explain. Now my brethren this will furnish us an opportunity not only to learn more of the Bible but also to associate and become more identified with each other. Let each one who will attend send me their name at once.

The cost will be \$3 after you get to Crystal Springs. This will be given to Dr. Venable as a remuneration.

Some think this Institute is good only for preachers but it would be very helpful to other people as well and in particular to the Deacons of churches. May we not hear from a number of Deacons who will attend.

Come brethren and see and hear for yourself and I assure you will be more than pleased.

Write me at once that you will come so we may arrange for you a home.

May our Lord be with you.

W. S. ROGERS.



## CIRCULAR LETTER TO THE DECEMBER FIFTH SUNDAY MEETINGS IN MISSISSIPPI.

MY DEAR BRETHREN—Profoundly grateful are we to almighty God for the many rich blessings which have attended the labors of His people, at home and abroad, during the year now closing, and especially for the abundant harvest of souls which have been gathered through the preaching of the Gospel. Should our lives be spared, I trust that, during the coming year, we may make even greater efforts to spread the news of salvation among all nations, and thus hasten the coming of our King. Many churches and pastors have done nobly this year, but those who have done best are resolved to do even more and better in future. Let me speak briefly about

## ENLARGEMENT.

Enlargement means life, health and growth. This is true in nature, business and religion, and in each instance it may involve a correspondingly increased expenditure of money. Take the case of a healthy, growing child; as it develops it needs larger and more substantial clothing, new books and those treating a wider range of subjects, hence tuition will be higher and expenses greater every way.

The same principle holds true in the business world. As a merchant's business grows, the work increases, and the number of workers must likewise be increased. Mr. Rockefeller began with one book-keeper and a half dozen salesmen, but his business grew; was it not wise on his part to undergo the enormous expense of increasing his working force a hundred fold? By doing so he came to be one of the rich men of the world.

But how does this principle of enlargement apply to missions? The demand for more men and more money to carry on our work is an evidence of life and progress. Last May the Southern Baptist Convention recommended that our Board lay out its work on the basis of an increased income of twenty-five per cent. over the preceding year. The growth and expansion of the different Missions demanded this, as no one can understand and appreciate so well as do the men on the field.

In our Mexican work the day of experiments, for the most part, has passed. The missionaries, in harmonious counsel among themselves and with the Board, are giving their time and strength to special departments of work and along

those lines which promise the greatest results at the least expense. The work was never better organized or in a more hopeful condition than it is to-day. The number of churches and out stations is rapidly increasing, and the interest is growing and spreading, hence the demand for more men. The missionary spends two weeks on an extended tour, preaching and distributing gospel literature. Starting over the same ground three months later, he finds that the good seed sown have scattered, so that he must go farther and stay longer; the third circuit is still larger, traveling expenses and labor increasing as the work grows, until soon two men are needed to cultivate the field at the first occupied by one.

In a recent letter the lovable and indefatigable A. C. Watkins says, "I expect to baptize three here (in Torreon) next Sunday. And next week, D. V. I go to Durango to baptize some twelve people who write, all signing their names, inviting me to go. In a town down this side of Tacatecas there are seventeen persons waiting to be baptized. . . . We of the Northern Mexican Mission have had one hundred and thirteen baptisms to date (since Jan. 1, 1899.) Cheavens baptized two at Patos last Sunday. Good news also from the frontier, several are awaiting baptism."

I recently assisted the brethren in the dedication of a new chapel at Villa Guerrero, on which occasion two Sunday school students were baptized. I have just visited, for the first time, El Mine-al del Oro, a mining town, in and around which there are a dozen or twenty believers who should be instructed, baptized and organized into a church. A letter comes from Vicente Rios, one of our self-supporting Aztec preachers in the torrid zone, says four had just been baptized and others soon to follow. But I must not occupy all my space by continuing this enumeration. The work is growing and spreading, and we are trying to keep up with it; but two new men are greatly needed to share with us these increasing labors and burdens. I hope the people at home are beginning to understand why it takes more men and more money to prosecute the work at the present advanced and enlarged stage than it did at first. May we not expect the prayers, sympathy and support of the brethren and churches at home?

I have just attended the examinations and closing exercises of our Doctor Arroyo school, which

is supported by Rev. John Lake, of South Carolina. Some of the children were kept away by sickness, but fifty three presented examinations, reflecting credit on their teacher, and affording pleasure and satisfaction to the patrons and visitors. There is much need of similar schools in three other cities. For the support of each school the small sum of \$15 monthly will be needed, \$10 for the teacher, and \$5 for rents, books, benches, etc. Are there not in Mississippi three churches or missionary societies that will undertake the support of these schools? You would thus aid in training the minds and hearts of scores of children for the service of the Master.

In closing, I wish to refer to another matter, which lies near my heart. At the central stations of Toluca, Torreon and Saltillo, also at several smaller stations, we have suitable chapels and mission homes centrally located, the missionaries being no longer under the drawn sword of fanatical landlords who, under the smallest pretext, would not hesitate to turn them, their families and their congregations into the street. Our Mission at Morelia is suffering for lack of buildings. The hall we now occupy has been sold, and in January we must vacate it. All our efforts thus far to secure another have been in vain. As soon as the people learn that we wish to preach in a house, they decline to rent. It is unfortunate to be frequently moving our meetings from one place to another, but it is still worse to close them entirely for lack of a hall. Morelia has about 30,000 inhabitants and is growing. Suitable lots here are costly and becoming more so, but building material and labor are cheap and plentiful. We must be at a great disadvantage until we get our own buildings. When will the people at home furnish the money to make the purchase? This is the Lord's work and we are His servants. Let us labor together for the advancement of His kingdom, remembering that the time and opportunity are rapidly passing, and many precious souls are going down to death. But what we do must be done quickly and we pass on giving place to our successors. The Lord incline and help each one of us to do his full duty now. The night cometh when no man can work."

J. G. CHASTAIN.

Morelia, Mexico, December, 1899.

## CHURCH EXTENSION.

A careful student of the New Testament can but conclude that

Christianity is an active principle. It is built on the word "Go." Temple worship passed away with the "rending of the veil." Jesus had fulfilled "every jot and tittle of the law;" the ceremonial part being "taken out of the way," and "nailed to the cross." His disciples were "under grace."

With this introduction, special attention is called to the matter of church extension. The apostles seem to have been disposed to remain at Jerusalem and build up a great metropolitan church—still looking back towards some of the doctrines of Judaism. Even after persecution "scattered the brethren abroad," they did not seem to "go," until sent for.

The first meetings after the crucifixion were held in an "upper room" and after the day of pentecost "from house to house," largely. Peter had to make a full explanation why he went to "the Gentiles." On the other hand, Paul was a "chosen vessel" of God to declare his word among the Gentiles; which he did, organizing churches and ordaining elders therein.

From this time church extension began in earnest. No account is given of the building of houses of worship; but the preaching was in the synagogue, in halls and in public places, as opportunity offered. The organization of churches created a need for places to gather for instruction and training, for the furtherance of the gospel and growth in Christian graces.

It is a question whether the erection of modern houses of worship is not a leaning back towards temple forms, and ceremonies, if not, some times a departure from "the faith once delivered to the saints." Possibly it encourages "going to church" for entertainment; not giving heed to the exhortation of the Apostle James: "be ye doers of the word, and not hearers only."

Pride often enters into the purpose of erecting these buildings; encouraged by the argument that they are needed to keep abreast of the times, to get the people of wealth and fashion to attend. Spirituality, perhaps, is sacrificed to so-called society, and the world leavens the church with its amusements, frivolities and covetousness.

These things demanded the establishment of Sunday Schools to give special attention to the teaching of the children Scriptural doctrines; and the encroachment of worldliness requires the gathering of the young people into organizations for instruction and the study

of Bible truths. Otherwise, many will be drawn away from church influences, if not from Christ.

In order to do this work effectively, and to develop church work in all its branches, a stated place of meeting is a necessity. It is sometimes indispensable to build, though it be a very plain house. This applies especially to the country, where there are no halls. This matter has been too much neglected; yet church extension is the spirit of the Redeemer's last command.

L. A. DUNCAN.

## COASTWISE.

Last Sunday was a new experience for the Baptists of the Gulf coast. I suppose Pastor Mitchell preached at Moss Point, morning and evening. I preached to our people at Biloxi morning and night. While Rev. L. E. Hall preached at the same hours to the Gulf Port people. He will preach there twice a month, while Moss Point and Biloxi expect preaching every Sabbath. Bro. Hall will aim to build a church at Gulf Port right away and we have to build at Biloxi. So we are here for work and not for our health.

J. B. S.

## A REQUEST.

Please allow me to respectfully request Doctor R. A. Venable, through your columns, to have published in tract form his paper on Pastoral Support as published in your issue of Nov. 30.

Such a tract would be of the very greatest value to the cause of our dear Lord in many parts of our country.

My Dear Doctor, please do this at once and send me two hundred copies soon as possible. In all this part of the state this tract is one of our greatest needs. A sensible and direct tract, such as this will be, will prove far more successful in convincing those in error on this subject than ever so good a sermon.

Please do this and oblige many of the humble servants of our common Lord. Yours faithfully,

JAMES G. SIBLEY.

Logtown, Miss.

A Letter From Sister Burress.

GEERVILLE, Dec. 7, '99.

TO THE BAPTIST.

I write to tell you that Mr. Burress has been very ill indeed for a week. We have had great uneasiness about him. His trouble was an impaction of the bowels re-

sulting in inflammation. He seems better and more cheerful this morning. I trust the inflammation is being subdued. Thanksgiving day was one of great anxiety and prayer with us. He was expected at Cherry Creek, and that was his last appointment as pastor, to that dear, good old church of my childhood. He was constantly talking about the church while under the influence of morphine. Our physician and friends have been very attentive and kind, and I feel grateful also, that he was taken sick at home, that the children and I could have the privilege of caring for him. This great pleasure was denied me when my father, Eld. Martin Ball, was away from home, many miles, and died. Pray for us, and for Mr. Burress' speedy restoration, that he may soon be permitted to go on his mission that he so much delights in. THE BAPTIST is read, and gets a hearty welcome at our home. You are doing well. May heaven bless you ever in your work.

Your friend and sister,  
ANNIE B. BURRESS.

## BOOKS.

TO THE BAPTIST.

Do be so kind as to let me say to your readers that if they desire nice books and Bibles for Christmas gifts, they will find that the American Baptist Publication Society's rooms, 69 Whitehall street, Atlanta, Ga., is the place to order them. The Society has Teachers' Bibles from 60 cents to \$20. If we have not the books desired, we can order them. Business is very fine, and orders are heavy, but we can look after a thousand more from Mississippi.

HARVEY HATCHER.

## AN OPEN LETTER TO THE BAPTISTS OF MISSISSIPPI.

(From Gulfport.)

My Dear Brethren and Sisters:

Through our State Mission Board you have placed on me the responsibility of representing you in this important field. This place is, by far, the most promising field for missionary effort, in the State. But little has been done, and after reviewing the situation thoroughly, I realize as I never have before, the need of divine grace; but I need something else. I need some money to build a house to worship God in. I shall go to God continually for strength to help, and wisdom to guide; but, brethren and sisters, I want some money. Send me ten dollars, five dollars, two dollars or one dollar, at Hattiesburg, Miss.

L. E. HALL.

**BAPTIST PERIODICALS**  
Are Always in the Lead  
Two new quarterlies have been added to the list.

Quarterlies	Price	Monthlies	Price
Senior	4 cts.	Episcopal Superintendent	7 cts.
Advanced	2 "	Baptist Teacher	10 "
Intermediate	2 "		
Primary	2 "		

per copy per quarter

**Home Dept Supplies**  
Of All Kinds. Price 5 cts. per copy per quarter

**Leaflets**  
Advanced Intermediate Primary 1 cent each per copy per quarter

Picture Lessons 2 1/2 cts. per set per quarter  
Bible Lesson Pictures 75 cts. per quarter

**Illustrated Papers**  
Price per quarter per year

	per quarter	per year
Young People (weekly)	13 cts.	50 cts.
Boys and Girls (weekly)	8 "	30 "
Our Little Ones (weekly)	6 1/2 "	25 "
Young Reader (semi-monthly)	4 "	16 "
(monthly)	2 "	8 "

(The above prices are all for clubs of five or more.)

The Colporteur (monthly), single copies, 10 cts. per year: twenty or more copies, 5 cts. each a year.

**AMERICAN BAPTIST PUBLICATION SOCIETY**  
1420 Chestnut St., Philadelphia.  
256 Washington St., Boston 177 Wabash Ave., Chicago 279 Elm St., Dallas  
162 Fifth Ave., New York 316 N. Eighth St., St. Louis 69 Whitehall St., Atlanta

## ONE OF THE TWENTY.

Did any reader of "the best paper in the world"—for Mississippi Baptists—ever want anything "so bad" that you just had to have it anyhow? Did we ever feel the pinch of a want like that? Then we are prepared to appreciate the situation of our Foreign Mission Board.

Ten new missionaries have been sent out to the front, in the region beyond (one of these Brother Hooker from our own state), to equip and send out whom the Board found it necessary to borrow about \$3,000.00.

Toward meeting the expenses Dr. Willingham says: "We would like to get twenty in Mississippi to give \$10.00 each."

This is a very modest request; and, of course, we will send it, so we will proceed with the collection.

The first ten dollars has been subscribed; who'll take the next ten? Speak out! The brother, who stands good for the first ten, hasn't a cent of money in this world; but he owes the Lord and must pay Him—who next?

Listen: "It is more blessed to give than to receive"—who said that? Do you believe it? That settles it then; we will have comfort in sending "ten dollars" at once as suggested last week by Vice-President Miller.

W. P. PRICE.

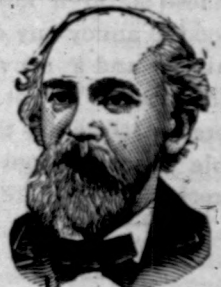
## BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Ellensburg, Or.

## FREE

A WONDERFUL SHRUB—CURES KIDNEY AND BLADDER DISEASES, RHEUMATISM, ETC.

Disorders of the Kidneys and Bladder cause Bright's disease, Rheumatism, Gravel, Pain in the back, Bladder Disorders, Difficult or Too Frequent Passing Water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the *piper methysicum* from the Ganges River, East India. It has the great record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining from the Blood the poisonous Uric Acid, Lithates, etc., which cause disease.



Mr. Calvin G. Bliss.

Rev. John H. Watson, testifies in the New York World, that it has saved him from the edge of the grave when dying of Kidney disease, and terrible suffering when passing water. Mr. Calvin G. Bliss, North Brookfield, Mass., testifies to his cure of long standing Rheumatism. Mr. Joseph Whitten, of Wolfboro, N. H., at the age of eighty-five, writes of his cure of Dropsy and swelling of the feet. Kidney disorders and Urinary difficulty.

Many ladies, including Mrs. C. C. Fowler, of Locktown, N. J., and Mrs. James Young, of Kent, Ohio, also testify to its wonderful creative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail FREE, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Company, No. 403 Fourth Avenue New York City.



Published Every Thursday.

—BY THE—

Mississippi Baptist Publishing Co.

—AT—

JACKSON.

MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

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In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The Port Gibson pastor expects all who subscribed to the Pastoriate to send in the remittance, and it is wanted forthwith.

Revs. H. M. Long, David Burney, A. C. Ball, J. F. Parkinson and J. J. W. Mathis are our authorized agents, in their respective territories to receive money for THE BAPTIST and to receipt for the same. It is not our purpose in sending these brethren among the brotherhood to annoy any one, but as a reminder and a convenience to our subscribers. Do not wait for these representatives, for they will not be able to see one out of fifty of the Baptists in the State.

## MANY THANKS.

For the help for Bro. Buttler's horse and buggy. But brethren more than half of it is yet lacking. I am sure you are not all done, not half of you. Just think how much good you can do at so little expense. A dollar or two or a quarter or two from you all as you are able will put this good man in the way of carrying out the Master's commission. Come now let us all "chip in" and do once this good will service. In love, your brother,

J. A. HACKETT.

## MINISTERIAL EDUCATION.

Receipts For, Since the Convention.

Rodney church	\$ 10 00
H. A. DuBoise	5 00
Valobusha Ass'n (special)	13 00
P. I. Lipsey	10 00
Beach Grove church	2 25
R. D. Maum	5 00
T. W.	5 00
Rocky Mountain church	2 25
Harbor Springs church	12 00
H. J. Vanlandingham	15 00
Mrs. V. T. Barber	1 00
Goodman church	10 00
Shubuta church	10 00
C. C. Pugh	10 00
Mt. Paran church	2 40
Tillatola church	2 40
Courtland church	1 00
R. E. Cumble	2 50
Clinton Sunday School	5 00
E. Z. Simmons	25 00
Union Ass'n	4 80
W. D. Salmon (special)	5 00
Mt. Pisgah church (special)	3 50
Coffeyville church (special)	5 00
Canton church	14 75
R. A. Cooper	25 00
Mt. Pisgah church	12 20
Kosciusko church	18 45
Ladies Aid Society	5 00
Greenwood church	22 25
Jeff Rogers	5 00
N. B. Dickens	10 00
Hermanville church	16 75
Joseph Jacobs	5 00
G. A. Darden	51 66
W. M. S., Fellowship church	2 00
Winona church	21 27
Tippah Ass'n (special)	16 95
Antioch ch., Central Ass'n	9 50
Clear Springs ch. (special)	1 05
McCurrains Creek ch. (special)	90
W. A. McComb	3 00
C. Hillman Brough	25 00
W. T. Lowrey	25 00
Yazoo City, Sunday School	4 95
J. B. Cochran	5 00
A friend to Ministerial Edu'n	10 00
Through A. V. Rowe, Sec'y	50 00
Through T. J. Baley, Treas.	50 00
Through W. T. Lowrey	246 66

## BOXES RECEIVED.

Mt. Pisgah church	valued \$ 2 10
Canton church, L. A. S.	24 00
L. A. S. of Galilee church	11 15
L. M. S. of Smyrna ch.	3 00
W. M. S. of Fannin ch., quilt	2 75

We sincerely thank the friends for these contributions. The new cottage is finished, and the young preachers are glad to get in it. We lack a little yet, about \$100 of paying for it, and for last month's provision bill; will need from this \$66 per month to buy provisions. Have no furniture as yet for the new cottage, and no money to buy it with; so are using old second-hand articles. Need four iron beds, mattresses and chairs; need also boxes of provisions for 18 hearty eaters. They have a nice store-room now, but it needs filling up.

GEO. WHITFIELD, Sec'y.  
Clinton, Miss.The Pill that Don't GRIPE, 50 Pills 25c.  
Ask for Grove's Painless Liver Pills.

## THE DISRUPTION OF THE OLD HOME.

BY W. L. A. STRANBURG.

Far back in the ages man took up a long, weary march with his face turned away from God. In his dreams he saw a pathway leading up to better things. The distant Hills are covered with flocks. A fair city lies upon the border of the plain, around which the flowers blossom and the air is loaded with perfume.

But suddenly he awakes and finds standing before him his helpmeet the object of his love, her countenance is changed, in her fallen condition, she entices, persuades. At first, he falters, grows pale, trembles, upon his decision hangs the destiny of future generations. The battle rages, angels from the shining realms above gaze with interest upon that scene. The angelic choir lays aside the golden harps, silence reigns throughout the heavenly courts. But alas! the die is cast, the deed is done, Satan has conquered and man is fallen.

But hark! is it the step of an angel, no, it's the voice of God. Listen! "Adam where art thou?" The answer comes back faint and low, "I heard thy voice in the garden and was afraid." Poor man! poor woman! they have broken with the past.

Having become dissatisfied, rebellions and disqualified to longer continue there, God drove them out, silently they pass down the steep side of the garden and thus begin the long and weary march. Passing into the inky blackness below, strange feelings came over them. The wind moans, they draw their mantles tighter about them, they strain their eyes in every direction, but alas! it's all dark; strange and awful sounds greet their ears. They start, they shudder, but hark! it is the song of angels.

No, it's rejoicing in Hell. Man is demonized. Spiritually he is dead, his mind is darkened, his heart is hardened, he is now fitted and qualified for every vice and crime in keeping with Satanic power and influence.

Six thousand years have passed away since man took up this long and weary march and yet generation answer back to generation, "Lost! lost! lost!"

From every place where human hearts can be found to suffer or human eyes to weep, there goes forth the same exceeding great and bitter cry, "Man is fallen and a homeless wonderer upon earth."

From the palace of the king, from the flowerless huts of the poor, there goes forth a universal cry, "Lost! lost! lost!" A mighty wave of midnight lamentation comes dasking back from regions of the damned, "Lost! lost! lost!" And when countless ages shall have passed away still that same piteous wail will be coming back, "Lost! lost! lost!"

Poor man! poor woman! thou has fallen by thine own iniquity.

## APPLICATION.

The Bible begins with man in the garden of Eden. Eden means pleasure, paradise. In the home was rich provision for every necessity, comfort and pleasure, to which was added the personal presence of God. But there came a time when Satan entered disrupted and destroyed the peace and happiness of that home. This he did by first attacking the weaker vessel and through her pulled down the stronger.

History repeats itself when Satan seeks the disruption of a home or church, he invariably begins with some poor weak-minded man or woman. He first dissatisfies them with their past and present. He offers new and better things, new plans, new gospel, new doctrines. With his cunning craftiness he entices, persuades, and catches the poor, silly and weaker minded ones. He now lines them up in rebellion against the rules of decorum, the doctrine and the laws of that Home or church and through these weaker vessels makes a mighty dash for the final overthrow of the stronger.

And were it not for an election of grace, Satan might succeed. But God declares that it is not possible to lead the elect astray. In Mat. 24:24 we read, "For there shall arise false christs and false prophets, and shall show great signs and wonders inasmuch that if it were possible they shall deceive the very elect." Thus you see dear reader, that it is not the elect that are led astray, that are caught up by the cunning craftiness of men and carried about by every wind of doctrine. No; no; for the elect "are kept by the power of God through faith unto salvation, ready to be revealed at the last day."

False prophets and Gospel tramps may come, but "the sheep will not hear them; for they know not the voice and a stranger will they not follow."

Reader, have you broken with the first, have you forsaken the old faith, the old Gospel; have you by false prophets or gospel tramps been led astray? If so read 1st John 2:19 and learn the reason

why. Satan may disrupt a home or a church but he can not lead the elect astray, nor can he capture a soul that has been redeemed by the blood of Jesus.

## A RETROSPECTIVE VIEW.

No one can look back and view the condition of the soul as it was and as it is without feeling that its ruin is complete. That which was once the dwelling place of peace, happiness and love is now the home of envy, strife, malice and hatred, and the hot bed of every vice and of every crime.

Through the influence of the weaker member, the old home, its peace, its happiness and that once fair and beautiful life, went down to rise no more until redeemed and reset by the cleansing blood of the Lamb.

But listen! To the one that had been the instrumental cause in all of this trouble, God said, I will greatly multiply thy sorrows. O how true it is, that we shall gather at the harvest what we sow. May the great God of Heaven look down with pity and compassion upon all self important, disgruntled, peace breakers and disorganizers.

Slate Springs, Miss., Dec. 8, '99.

## A Ministers Institute.

Brethren, we are about to enter a new year, a new century, and some of a new work. Do you not think that with these we need new thoughts, new suggestions and new ideas?

To this end we are endeavoring to arrange an Institute to begin at Crystal Springs on the 8th of January, and continue ten days.

Dr. Venable, than whom none other is more in sympathy with the struggling ministry of Mississippi, has kindly consented to conduct the Institute for us.

Surely this is enough to insure any preacher that ten days spent in this way would be very beneficial to him. For is there one who has ever sat at his feet, that will not say he is apt to teach?

Brethren we need his instruction, let us get it.

He is not going to give us new sermons, but will teach us how to get them.

He is not to think our thoughts for us, but will teach us to think for ourselves.

In addition to this, we shall have the privilege of coming in closer contact with each other.

For this you will only have to pay three dollars, and your railroad fare. Your board will cost you nothing while there.

If you can go, send your name at once to W. S. Rogers, Crystal Springs.

Yours in the work,

B. SIMMONS.

A strong blow at trusts was administered by the Supreme Court of the United States on Monday when a decision was rendered in the action brought by the Government against the Addystone Pipe and Steel Company under the Provisions of the Sherman Anti-Trust law. The company has plants in Pennsylvania, Tennessee and Ohio. It is composed of several corporations, heretofore maintaining a separate corporate existence and is designated as the Pipe Trust. The government alleged that the combination was affected for the purpose of dominating the market, and is in consequence a violation of the anti-trust law. The Government also declared the company "an unlawful conspiracy" and coming as it does now when the question of trusts is about to agitate the entire country. The decision is of the utmost importance and of most widespread significance since it effects nearly every combination has been entered into in the last two years. Justice Peckham rendered the opinion. The law, which is now brought to bear against the Pipe Trust, expressly prohibits all trusts as illegal in transacting business between the several states, the territories, and provides for the confiscation to the United States of all property owned under such combination. This is the first suit under the Sherman law since the famous Knight case against the Sugar Trust.

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Make No Mistake.  
But see that your ticket  
reads via

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For full information, call on your nearest Queen & Crescent Ticket Agent, or address

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Feb 9-11

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

A REMARKABLE INVENTION  
BY AN OHIOAN.

A genius of Cincinnati, Ohio, has placed on the market a new Bath Cabinet, that is of great interest to every man, woman and child.

This Cabinet is a rubber-walled room, an air-tight enclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys all invigorating effects of the most luxurious Turkish Bath; Hot Vapor or Medicated Bath, at home for 3 cents each, with no possibility of taking a cold, or in any way weakening the system.

THESE ARE THE BEST OF ALL BATHS, far superior to soap and water; celebrated for producing glowing faces.



fair skin, bright eyes, elastic figures and perfect health to all men and women who make them a weekly habit, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all the impure salts, acids and poisonous matter of the blood, which, if retained, overwork the heart, kidneys, lungs and skin, causing colds, fevers, diseases, debility and sluggishness.

ASTONISHING is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought for method of securing a clear skin, a good complexion, of retaining good health, curing and preventing disease without drugs, has certainly been found.

The makers inform the writer that more than 72,386 of these Cabinets have been sold since August, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction.

Since this invention Bath Tubs have been discarded, for it gives a better bath for cleansing purposes than soap and water, and as there are millions of homes without bathing facilities, this would be a good article to get the agency for, as millions will certainly be sold.

All of our readers should have one of these Cabinets in their home. The makers agree to send it on thirty days trial, and refund the money paid for it if not just as represented.

Thousands of remarkable letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums, and had been given up to die, were restored to robust health, to the astonishment of their friends and physicians.

Dr. E. M. S. Marble, No. 2433 R. I. Avenue, Washington, D. C., says: "This Cabinet is the best of all, and the only one I could recommend. It should be in use in every home."

Dr. E. L. Eaton, of Topeka, gave up his practice, for he said he could do more good for humanity with this Cabinet than his medicine, and has sold several hundred of them.

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloating Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons Liver Medicine.

Congressman John J. Lentz, Mrs. Senator Douglas, Rev. James Thomas, P. D., pastor of First Baptist Church, Centerville, Mich.; Rev. R. E. Peale, Una, S. C.; John T. Brown, editor of "Christian Guide"; James M. Hamlin, editor of the Christian Advocate, and a host of our most eminent people use and recommend it.

John A. Hagan, Richfield, Mo., afflicted fifteen years with rheumatism in its worst form, was cured in six days. Mrs. Ann Woodrum, Turman, Ia., suffered for sixteen years with Nervous Prostration, Headaches, Indigestion, Kidney Trouble and Female Ills. The best doctors were unable to benefit her. This Cabinet cured her in four weeks, and she says it is a God-sent blessing to every woman.

Mr. L. R. Westbrook, Newton, Ia., afflicted forty-five years, was cured in three weeks of Catarrh, Asthma, Heart and Kidney Troubles. O. P. Freeman, Sparta, O., afflicted seventeen years, unable to walk, was cured of Kidney Troubles, Piles and Rheumatism. Thousands of others write, praising this Cabinet.

This invention is known as the "New 1602 Style Square Quaker Folding Bath Cabinet." We find it to be a genuine cabinet, with a real door; opens wide; is handsome and durably made of the best materials, rubber-lined; has a strong, rigid steel frame; top curtains to open for cooling off; in fact, all the latest improvements, and should certainly last a lifetime.

It folds flat in 1-inch space when not in use; can be easily carried; weighs but 10 pounds.

## IT IS IMPORTANT TO KNOW

That the makers guarantee results and assert positively (as do thousands of users) that this Cabinet will clear the skin, purify and enrich the blood; cure nervousness, weakness, that "tired feeling," and the worst forms of Rheumatism. They offer \$50.00 reward for a case not relieved. Cures Women's Troubles, Malaria, Sleeplessness, Gout, Sciatica, Headaches, Piles, Dropsy, Liver, Kidney and Nervous Troubles. It cures the worst Cold in one night, and breaks up all symptoms of La Grippe, Fevers, Pneumonia, Bronchitis, Tonsillitis, and is really a household necessity, a blessing to every family.

To please the ladies, a Head and Face Steaming Attachment is furnished if desired, which clears the skin, beautifies the complexion, removes pimples, black-heads, eruptions, and is a sure cure for skin diseases, Catarrh and Asthma.

## ALL OUR READERS SHOULD

Have one of these remarkable Cabinets. The price is wonderfully low, only \$5.00 for Cabinet complete, with heater, formulas and directions. Head Steamer, \$1.00 extra, and it is indeed difficult to imagine where one can invest that amount of money in anything else that guarantees so much genuine health.

Write to day to the World Mfg. Co., 958 World Building, Cincinnati, O., who are the only makers, for full information; or, better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money, after 30 days' use, if not just as represented. We know them to be perfectly reliable, capital \$100,000.00, and to ship promptly upon receipt of your remittance.

Don't fail to send for booklet, anyway.

This Cabinet is a wonderful seller for agents, and the firm offers splendid inducements to both men and women upon request, and to our knowledge many are making from \$10.00 to \$150.00 per month and expenses. This is certainly an opportunity not to be neglected.

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.



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T. W.	5 00
Rocky Mountain church	2 25
Harbor Springs church	2 00
H. J. Vanlandingham	5 00
Mrs. V. T. Barber	1 00
Goodman church	10 00
Shelby church	10 00
C. C. Pugh	10 00
Mt. Paran church	2 40
Tillatoba church	2 40
Courtland church	1 00
R. E. Cumbe	2 50
Clinton Sunday School	5 00
E. Z. Simmons	25 00
Union Ass'n	4 80
W. D. Salmon (special)	5 00
Mt. Pisgah church (special)	3 50
Coffeetown church (special)	5 00
Canton church	14 75
R. A. Cooper	35 00
Mt. Pisgah church	25 00
Kosciusko church	18 45
Ladies Aid Society	5 00
Greenwood church	22 25
Jeff Rogers	5 00
N. B. Dickens	10 00
Hermanville church	16 75
Joseph Jacobs	5 00
G. A. Darden	51 66
W. M. S., Fellowship church	2 00
Winona church	21 27
Tippah Ass'n (special)	16 95
Antioch ch. Central Ass'n	9 50
Clear Springs ch. (special)	1 05
McCains Creek ch. (special)	90
W. A. McComb	3 00
C. Hillman Brough	25 00
W. T. Lowrey	25 00
Yazoo City, Sunday School	4 95
J. B. Cohron	5 00
A friend to Ministerial Edu'n	10 00
Through A. V. Rowe, Sec'y	50 00
Through T. J. Bailey, Treas.	50 00
Through W. T. Lowrey	246 66

## BOXES RECEIVED.

Mt. Pisgah church	value \$ 2 10
Canton church, L. A. S.	24 00
L. A. S. of Galilee church	11 15
L. M. S. of Smyrna ch.	3 00
W. M. S. of Fannin ch. quilt	2 75

We sincerely thank the friends for these contributions. The new cottage is finished, and the young preachers are glad to get in it. We lack a little yet, about \$100 of paying for it, and for last month's provision bill; will need from this \$60 per month to buy provisions. Have no furniture as yet for the new cottage, and no money to buy it with; so are using old second-hand articles. Need four iron beds, mattresses and chairs; need also boxes of provisions for 18 hearty eaters. They have a nice store-room now, but it needs filling up.

GEO. WHITEFIELD, Sec'y.  
Clinton, Miss.

The Pill that Don't GRIPE. 50 Pills 25c.  
Ask for Grove's Painless Liver Pills.

## THE DISRUPTION OF THE OLD HOME.

BY W. L. A. STRANBURG.

Far back in the ages man took up a long, weary march with his face turned away from God. In his dreams he saw a pathway leading up to better things. The distant Hills are covered with flocks. A fair city lies upon the border of the plain, around which the flowers blossom and the air is loaded with perfume.

But suddenly he awakes and finds standing before him his helpmeet the object of his love, her countenance is changed, in her fallen condition, she entices, persuades. At first, he falters, grows pale, trembles, upon his decision hangs the destiny of future generations. The battle rages, angels from the shining realms above gaze with interest upon that scene. The angelic choir lays aside the golden harps, silence reigns throughout the heavenly courts. But alas! the die is cast, the deed is done, Satan has conquered, and man is fallen.

But hark! is it the step of an angel, no, it's the voice of God. Listen! "Adam where art thou?" The answer comes faint and low, "I heard thy voice in the garden and was afraid." Poor man! poor woman! they have broken with the past.

Having become dissatisfied, rebellions and disqualified to longer continue there, God drove them out, silently they pass down the steep side of the garden and thus begin the long and weary march.

Passing into the inky blackness below, strange feelings came over them. The wind moans, they draw their mantles tighter about them, they strain their eyes in every direction, but alas! it's all dark; strange and awful sounds greet their ears. They start, they shudder, but hark! it is the song of angels.

No, it's rejoicing in Hell. Man is demonized. Spiritually he is dead, his mind is darkened, his heart is hardened, he is now fitted and qualified for every vice and crime in keeping with Satanic power and influence.

Six thousand years have passed away since man took up this long and weary march and yet generation answer back to generation, "Lost! lost! lost!"

From every place where human hearts can be found to suffer or human eyes to weep, there goes forth the same exceeding great and bitter cry, "Man is fallen and a homeless wonderer upon earth."

From the palace of the king, from the flowerless huts of the poor, there goes forth a universal cry, "Lost! lost! lost!" A mighty wave of midnight lamentation comes dashing back from regions of the damned, "Lost! lost! lost!" And when countless ages shall have passed away still that same piteous wail will be coming back, "Lost! lost! lost!"

Poor man! poor woman! thou has fallen by thine own iniquity.

## APPLICATION.

The Bible begins with man in the garden of Eden. Eden means pleasure, paradise. In the home was rich provision for every necessity, comfort and pleasure, to which was added the personal presence of God. But there came a time when Satan entered disrupted and destroyed the peace and happiness of that home. This he did by first attacking the weaker vessel and through her pulled down the stronger.

History repeats itself when Satan seeks the disruption of a home or church, he invariably begins with some poor weak-minded man or woman. He first dissatisfies them with their past and present. He offers new and better things, new plans, new gospel, new doctrines. With his cunning craftiness he entices, persuades, and catches the poor, silly and weaker minded ones. He now lines them up in rebellion against the rules of decorum, the doctrine and the laws of that Home or church and through these weaker vessels makes a mighty dash for the final overthrow of the stronger.

And were it not for an election of grace, Satan might succeed. But God declares that it is not possible to lead the elect astray. In Mat. 24:24 we read, "For there shall arise false christs and false prophets, and shall show great signs and wonders inasmuch that if it were possible they shall deceive the very elect." Thus you see dear reader, that it is not the elect that are led astray, that are caught up by the cunning craftiness of men and carried about by every wind of doctrine. No; no; for the elect "are kept by the power of God through faith unto salvation, ready to be revealed at the last day."

False prophets and Gospel tramps may come, but "the sheep will not hear them; for they know not the voice and a stranger will they not follow."

Reader, have you broken with the first, have you forsaken the old faith, the old Gospel; have you by false prophets or gospel tramps been led astray? If so read 1st John 2:19 and learn the reason

why. Satan may disrupt a home or a church but he can not lead the elect astray, nor can he capture a soul that has been redeemed by the blood of Jesus.

## A RETROSPECTIVE VIEW.

No one can look back and view the condition of the soul as it was and as it is without feeling that its ruin is complete. That which was once the dwelling place of peace, happiness and love is now the home of envy, strife, malice and hatred, and the hot bed of every vice and of every crime.

Through the influence of the weaker member, the old home, its peace, its happiness and that once fair and beautiful life, went down to rise no more until redeemed and reset by the cleansing blood of the Lamb.

But listen! To the one that had been the instrumental cause in all of this trouble, God said, I will greatly multiply thy sorrows. O how true it is, that we shall gather at the harvest what we sow. May the great God of Heaven look down with pity and compassion upon all self important, disgruntled, peace breakers and disorganizers.

Slate Springs, Miss., Dec. 8, '99.

## A Minsters Institute.

Brethren, we are about to enter a new year, a new century, and some of a new work. Do you not think that with these we need new thoughts, new suggestions and new ideas?

To this end we are endeavoring to arrange an Institute to begin at Crystal Springs on the 8th of January, and continue ten days.

Dr. Venable, than whom none other is more in sympathy with the struggling ministry of Mississippi, has kindly consented to conduct the Institute for us.

Surely this is enough to insure any preacher that ten days spent in this way would be very beneficial to him. For is there one who has ever sat at his feet, that will not say he is apt to teach?

Brethren we need his instruction, let us get it.

He is not going to give us new sermons, but will teach us how to get them.

He is not to think our thoughts for us, but will teach us to think for ourselves.

In addition to this, we shall have the privilege of coming in closer contact with each other. For this you will only have to pay three dollars, and your railroad fare. Your board will cost you nothing while there.

If you can go, send your name at once to W. S. Rogers, Crystal Springs.

Yours in the work,

B. SIMMONS.

A strong blow at trusts was administered by the Supreme Court of the United States on Monday when a decision was rendered in the action brought by the Government against the Addystone Pipe and Steel Company under the Provisions of the Sherman Anti-Trust law. The company has plants in Pennsylvania, Tennessee and Ohio. It is composed of several corporations, heretofore maintaining a separate corporate existence and is designated as the Pipe Trust. The government alleged that the combination was affected for the purpose of dominating the market, and is in consequence a violation of the anti-trust law. The Government also declared the company "an unlawful conspiracy" and coming as it does now when the question of trusts is about to agitate the entire country. The decision is of the utmost importance and of most widespread significance since it effects nearly every combination has been entered into in the last two years. Justice Peckham rendered the opinion. The law, which is now brought to bear against the Pipe Trust, expressly prohibits all trusts as illegal in transacting business between the several states, the territories, and provides for the confiscation to the United States of all property owned under such combination. This is the first suit under the Sherman law since the famous Knight case against the Sugar Trust.

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A REMARKABLE INVENTION  
BY AN OHIOAN.

A genius of Cincinnati, Ohio, has placed on the market a new Bath Cabinet that is of great interest to every man, woman and child.

This Cabinet is a rubber-walled room, an air-tight enclosure, in which one comfortably rests on a chair, and, with only the head outside, enjoys all the cleansing, curative, beautifying and invigorating effects of the most luxurious Turkish Bath, Hot Vapor or Medicated Bath at home for 3 cents each, with no possibility of taking a cold, or in any way weakening the system.

THESE ARE THE BEST OF ALL BATHS, far superior to soap and water; celebrated for producing glowing faces.



Fair skin, bright eyes, elastic figures and perfect health to all men and women who make them a weekly habit, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all the impure salts, acids and poisons, matter of the blood, which, if retained, overwork the heart, kidneys, lungs and skin, causing colds, fevers, diseases, debility and sluggishness.

Amazing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought for method of securing a clear skin, a good complexion, of retaining good health, curing and preventing disease without drugs, has certainly been found.

The makers inform the writer that more than 72,386 of these Cabinets have been sold since August, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction.

Since this invention Bath Tubs have been discarded, for it gives a better bath for cleansing purposes than soap and water, and as there are millions of homes without bathing facilities, this would be a good article to get the agency for, as millions will certainly be sold.

All of our readers should have one of these Cabinets in their home. The makers agree to send it on thirty days trial, and refund the money paid for it if not found as represented.

Those who are remarkable letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums, and had been given up to die, were restored to robust health, to the astonishment of their friends and physicians.

Dr. E. M. S. Marble, No. 2433 R. I. Avenue, Washington, D. C., says: "This Cabinet is the best of all, and the only one I could recommend. It should be in use in every home."

Dr. E. L. Eaton, of Topeka, gave up his practice, for he said he could do more good for humanity with this Cabinet than his medicine, and has sold several hundred of them.

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloating Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons Liver Medicine.

Congressman John J. Lentz, Mrs. Senator Douglas, Rev. James Thomas, Ph. D., pastor of First Baptist Church, Centerville, Mich.; Rev. R. E. Peale, Una, S. C.; John T. Brown, editor of "Christian Guide"; James M. Hamlin, editor of the Christian Advocate, and a host of our most eminent people use and recommend it.

John A. Hagan, Richfield, Mo., afflicted fifteen years with rheumatism in its worst form, was cured in six days. Mrs. Ann Woodrum, Thurman, Ia., suffered for sixteen years with Nervous Prostration, Headaches, Indigestion, Kidney Trouble and Female Ills. The best doctors were unable to benefit her. This Cabinet cured her in four weeks, and she says it is a God-sent blessing to every woman.

Mr. L. R. Westbrook, Newton, Ia., afflicted forty-five years, was cured in three weeks of Catarrh, Asthma, Heart and Kidney Troubles. O. P. Freeman, Sparta, O., afflicted seventeen years, unable to walk, was cured of Kidney Troubles, Piles and Rheumatism. Thousands of others write, praising this Cabinet.

This invention is known as the "New 1602 Style Square Quaker Folding Bath Cabinet." We find it to be a genuine Cabinet, with a real door; opens wide; is made of rubber-lined; has a strong, rigid steel frame; top curtains to open for cooling off; in fact, all the latest improvements, and should certainly last a lifetime.

It folds flat in 1-inch space when not in use; can be easily carried; weighs but 10 pounds.

## IT IS IMPORTANT TO KNOW

That the makers guarantee results and assert positively (as do thousands of users) that this Cabinet will clear the skin, purify and enrich the blood; cure nervousness, weakness, that "tired feeling," and the worst forms of Rheumatism. They offer \$50.00 reward for a case not relieved. Cures Women's Troubles, Malaria, Sleeplessness, Gout, Sciatica, Headaches, Piles, Dropsy, Liver, Kidney and Nervous Troubles. It cures the worst Cold in one night, and breaks up all symptoms of La Grippe, Fevers, Pneumonia, Bronchitis, Tonsillitis, and is really a household necessity, a blessing to every family. To please the ladies, a Head and Face Steaming Attachment is furnished if desired, which clears the skin, beautifies the complexion, removes pimples, black-heads, eruptions, and is a sure cure for skin diseases, Catarrh and Asthma.

## ALL OUR READERS SHOULD

Have one of these remarkable Cabinets. The price is wonderfully low, only \$5.00 for Cabinet complete, with heater, formulas and directions. Head Steamer, \$1.00 extra, and it is indeed difficult to imagine where one can invest that amount of money in anything else that guarantees so much genuine health.

Write to day, to the World Mfg. Co., 958 World Building, Cincinnati, O., who are the only makers, for full information; or, better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money, after 30 days' use, if not just as represented. We know them to be perfectly reliable, capital \$100,000.00, and to ship promptly upon receipt of your remittance.

Don't fail to send for booklet, anyway.

This Cabinet is a wonderful seller for agents, and the firm offers splendid inducements to both men and women upon request, and to our knowledge many are making from \$10 to \$150 per month and expenses. This is certainly an opportunity not to be neglected.

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.



## SUNDAY SCHOOL

and B. Y. P. U.

LESSON FOR DECEMBER 24, 1899.

BY W. F. YARBOROUGH.

Christ's Coming Foretold.—Isa. 9:2-7.  
GOLDEN TEXT: Unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2:11.

The section from which our lesson is taken includes Isa 8:1-9:17. A crisis was upon Judah. The mighty arm of Assyria reaching out for world conquest was making itself felt. Syria and Israel had formed an alliance, in which all the surrounding principalities and kingdoms had joined, except Judah. Ahaz, king of Judah, looked to the king of Assyria for protection when these combined powers invaded Judah. This was against the advice of Isaiah who counseled reliance on Jehovah. But not heeding the prophet's remonstrance, Ahaz soon found himself at the mercy of the Assyrian power, paying tribute as a vassal. More and more did he feel the heavy weight of the oppressor's rod, till the outlook became so gloomy as to call for a special message of deliverance from God, through Isaiah. This message while intended for the present and temporal needs of the people of Judah at that time, has not even yet found its complete fulfillment, looks to the time of Messiah's universal sway. It matters not whether the prophet understood all that his message included or not. If it was inbreathed of God's spirit, it could accomplish its temporal meaning, giving the people hope of deliverance from Assyrian thralldom, and, at the same time, indicate another deliverance of which this was only a symbol.

Well does Alexander McLaren name the picture—"The Kingdom and the King." We see the nature of the kingdom in its elements—light, joy, deliverance, peace, while the character of the king is set forth to us in his matchless titles. In the oriental mind the majesty of a king was greatly increased by a multiplication of titles.

Turning on the light of gospel interpretation let us note

SOME SPECIAL POINTS.

1. *Wondrous Redemption.* Already the light from the star of Bethlehem has made a great change in this old world. It told the coming of him who is "the light of men," and "who lighteth every man that cometh into the world," but because men love darkness rather than light, all

have not admitted this great light into their hearts and homes. "They that walked in darkness have seen a great light," but because of sin many are still in the dark. To the individual soul translated from darkness to light, how bright the light, how sweet the joy, how transcendent the glory! But many souls are in the dark realm of Satan's kingdom. Earth's joy is increased as the light grows brighter, which it will continue to do till the perfect day. As the Son makes men free he dispels earth's darkness and night. This light and joy from the King's countenance shows men and women the way out of sin's dungeon. He sets the captive free, breaking the yoke of burden which holds him in servitude, the staff with which the blows are laid on his shoulder, and the rod which symbolizes sin's despotic power. In accomplishing all this there is a mighty conflict waging. Satan does not willingly surrender all his power. On the battle ground of human souls there rages a tremendous conflict between light and darkness, joy and gloom, freedom and darkness. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." But the victory is ours through our Lord Jesus Christ. Now is heard the noise of battle and the clash of arms. Then "all the armour of the armed men in the tumult, and the garments rolled in blood shall even be for burning, for fuel of fire." Then shall there be universal peace. The adversary overcome, shall be forever banished from the king's country, and the reign of this world shall be the reign of our Lord and his Christ.

Not till then shall the message of our lesson find its complete fulfillment.

2. *Glorious Redeemer.* The picture of wondrous redemption which the prophet draws for us, finds no explanation till he shows us the King Redeemer. "He, as it were, flings open the gates of the throne-room and calls aloud, 'The King.' " The cause of the wondrous blessings set forth, is seen in the statement, "Unto us a child is born; unto us a son is given." His glorious reign will be such as has been described. His wondrous character will be seen in the matchless array of titles. "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." These lift him far above any merely human descendant of the Davidic line and render it impossible for the prophecy to find fulfillment in any other

than David's greater Son and Lord." He is wise to guide amid life's perplexities, mighty above human strength to uphold in our weakness, the Possessor and Giver of eternity, and the Author of eternal peace—just the kind of Savior and King that our poor, tired hearts so often need.

Then, lest some fear should intrude itself that this King's reign should be brought to a speedy end, like the glorious reigns of David and Solomon, the prophet adds, "Of the increase of his government and of peace there shall be no end." The background of this glorious picture is, "The zeal of the Lord of hosts shall perform this." Its accomplishment is beyond human power, but the Divine—human Messiah shall bring it to pass. Thus is the promise to David fulfilled, that, there should never fail one of his seed to sit upon his throne. "To us" also, is the promise of One Mighty to save, who shall be our King and our God. "Even so, come Lord Jesus."

## SHOULD WE ORGANIZE YOUNG PEOPLE'S SOCIETIES IN OUR CHURCHES?

BY REV. W. C. GRACE, D. D.

I enclose an article written some years ago and published in *The Young People's Leader* at Nashville, Tenn. Edited by Dr. I. J. VanNess, now of Atlanta, Ga. The subject of organizing our young people in Tennessee was then under discussion and articles were written by many pastors. In this article I expressed my opinion then which, years of experience since, has only confirmed. When made subordinate to the church, and aided by the counsel of pastors and deacons, the work will result in great benefit to the church. There is force in the movement, and of course if uncontrolled, or misdirected, there is danger in it.

"Baptist conservatism is a great thing; so is a brake on a wheel; it prevents many a wreck; yet if the brake is always down, the wheel ceases to move, or makes but little progress at best. Our conservatism has no doubt prevented many denominational disasters; yet it is possible for the brake of conservatism to be pressed too hard, and prevent any progress or improvement to be made in methods of Christian work. The engineer who is constantly whistling down brakes seldom brings his train in on time, and I notice that those pastors who are so much frightened at any innovation on ancestral

customs, as to be always sounding the alarm, generally make a poor showing in the aggregate of work done by their churches, either in the conversion of souls or in denominational enterprises.

"I want to affirm the proposition at the head of this article and support it by a few words of argument and testimony. Such is my faith in the grace and good sense of our people that I am persuaded they only need to examine the nature and design of these organizations in order to sanction their existence, especially when they discover that these are in perfect harmony with the teaching of the Holy Scriptures, as I verily believe they are.

"What is the nature and what the design of these societies which are recommended to be organized? They are a union of the young people in and not over nor independent of the churches. They are of the churches as the class is of a school, as a society is of the college, as a company is of a regiment, and subordinate to the church in every respect, owing their very existence to the will of the church. They are integral parts of the churches, as the schools of mathematics or physics are of the university, or as the school of homiletics or ecclesiastical history is of the seminary, designed as a suitable and convenient arrangement to secure the increased spirituality of our Baptist young people, their stimulation in Christian service, their edification in Scripture knowledge, their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations." (See Min. S. B. C., 1893.) These are most desirable and worthy purposes, and to secure them I am sure no better way has been found than through the methods of these societies, especially in large churches.

"Some of our brethren have expressed the opinion that the division of the church into distinct societies or committees would diminish or destroy its vital force. Not if they work in harmony. The subdivisions of an army only make it more efficient, and render it more possible for the commanders to reach and control every individual soldier, and to give whatever drill or discipline may be necessary for specific and individual action. The multiplication of factors is rather the evidence of increased vitality. The vine or the tree as it grows more vigorous puts out additional branches. As the church multiplies in numbers there will be found need for the classification of workers if the whole church is brought into active service. Common sense

among farmers, mechanics, and business men has led to the adoption of this idea in their affairs.

"In conclusion I want to record my testimony as a pastor to the value of these organizations. For over four years I have had experience with the modern young people's society. The best model I know of is the 'Baptist Young People's Union.' You can take this and eliminate any objectionable features you may find—so as to adapt it to the usages of young people. We have had one in our church for about two years, and we find (1) that it secures an intelligent class of young Christians who can tell you what they believe and why they believe it; (2) who know where our mission fields are and who are our missionaries and their needs; (3) who know something about our past history as a denomination, our present numbers and resources, and the work we are doing along educational and missionary lines; and (4) they can take active part in church work, in the prayer meeting or the Sunday school, and are among the most punctual attendants on the public service and the most loyal to the principles of their church. This I believe would be the testimony of our entire church. Brother pastor, try it.

Harriman, Tenn., Sept. 5, 1894"

## B. Y. P. U. REORGANIZED.

On Thursday night last the B. Y. P. U. of 41st Avenue Church, this city, was organized with a fine prospect for usefulness. The officers are as follows: Pastor W. A. McCain, President; Miss Claudia Bounds, Vice-President; Glover Pinkston, Recording Secretary; Miss Ida Winslett, Corresponding Secretary; Miss Maggie Hightower Treasurer, and Miss Ethel Roberts Organist. Various committees were appointed and work laid out.

The B. Y. P. U. of Fifteenth Avenue Church, was an active body several years and did some excellent work. For some reason it has been resting from its labors more recently; but it is hoped that Pastor Johnson will succeed in reorganizing it very soon.

L. A. D.



## HAIR SWITCHES

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Send five cents extra for postage

The set switch has long stem, the others are short stem.

Send sample lock of hair cut near the roots. An immense store enables us to match perfectly any hair. All orders filled on day received. Money refunded if unsatisfactory. Illustrated catalogue free. Everything in hair goods.

Use McWhorter's Medicated Soap for Skin and Scalp.—10¢ per cake.—3 for 25¢.

McWhorter Specialty Co., 52 State St., Chicago

## The Home.

Yesterday.

The morning, the morning  
The shadows depart  
The smile of the daystar  
Illumines my heart.

There's music and laughter  
And visions of rest  
And hope for the future  
Enraptures my breast.

I love her, I love her,  
I live in her love  
'Tis foretaste of heaven  
'Tis peace from above.

The morning, the noonday  
The hope and the light  
The present is peaceful  
The future is bright.

The noontide, the evening,  
The bright day goes by,  
The hope of the morning  
Fades out from the sky.

In silence, in twilight  
In gloom and alone,  
My heart cries in sadness  
For days that have gone.

Like winds on the mountain,  
Like waves on the shore,  
Their echoes are beating  
My heart evermore.

I loved her, I loved her,  
Now memory with tears  
Shall haunt as a shadow  
The void of all fears.

Sinks twilight in darkness  
And shadows have come,  
No hope in the heavens  
No star in the dome.

Forever the day light  
Is gone from mine eyes,  
No dawning to-morrow  
Will gladden the skies.

(CODA)

I wait for the dawn

I wait for the dawn

The above words may be sung to the music of Schubert's Impromptu, No. 2, A. flat Op. 142.

I send them in the hope that here and there a friend will sing them and draw some pleasure from the experience.

A. H. ELLERT.

Blue Mountain, Dec. 11, 1899.

## A Boy's Market Value.

HOWARD KELLER.

It may sound harsh to some to speak of the market value of a boy; however, he has such a value, just as surely as a load of corn or a bushel of potatoes has its value. It is to be regretted that, commercially some boys seem worth less than either the corn or the potatoes. But it is not always the boy's fault. His parents, his pastor, his teachers and his older friends generally ought to show him his opportunities. They ought to point out the way for him to become of more value.

Hundreds of boys have found places in the great cities at three,

four or five dollars a week. They have performed their duties faithfully for years, yet their salaries have been increased but little. Most of them blame soulless corporations or hard-headed, stingy employers for their lack of progress, but it is safe to say that a majority are getting all that they are worth. The reason, in many cases, seems to be, that while they may do all that they are told to do, they seldom do more. Their work is mechanical, and they do not think beyond it.

Not many years ago, a firm, organized to deal in oil, engaged a young man eighteen years old to assist in the office work. They had a bookkeeper, an old man, who was receiving a salary of twelve dollars a week. He did his work faithfully, but the increased business made it necessary to have help. The young man began modestly. He was faithful, but not more so, perhaps, than his older associate. But he was more than faithful. He was more than strictly attentive to his duties. He was, withal, thoughtful. His thoughts were of his work, of how he might be of more use to his employers. He was not seeking reasons that would excuse him for asking for more salary, though he was getting but five dollars. He thought of his work because he was interested in it. He could not help it. He had been led into a habit of thinking.

It is not known by what system of accounts the books of the establishment were kept, but it was cumbersome and entailed much unnecessary work. Our young friend astonished the secretary one day by handing him several large sheets of paper all elaborately ruled and specified, saying at the same time that it was a plan for a set of books that would reduce the work of the office so that one man might do it all. He did not stop to think that he might lose his place; at least, such a thought did not deter him in his purpose. The secretary good-naturedly took the papers and thrust them into his pocket, saying that he would look at them at his leisure. He was as good as his word; and, after a careful examination, was much impressed. The five-dollar-a-week clerk rose in his estimation. The plan was thought good enough to justify the expense of procuring a new set of books embodying its principal features. The accounts were transferred from the old ledger to the new one, and the young man was not discharged for want of work. On the contrary, he was permitted to help with the correspondence. As before stated, he was thought-

ful, and he put much study into his letters. Anybody can write a letter, but there are few who can write one better than anybody else. It is a clever person who can write a letter that will bring business and hold it after it comes. It might be mentioned, in this connection, that the person who can influence trade is the person sought. To manufacture merchandise requires simply mechanical ability, and such ability commands mechanical pay; but it takes a clever person to sell goods. One of the big baking powder men said, very recently, that any fool can make baking powder, but he can't sell it.

Our young man brought business by his thoughtful correspondence, which of course made him more valuable than his mechanical companion, the old bookkeeper. His salary was increased. When he was twenty years old, he was getting twenty dollars a week. Why? Because he was worth it. In reality, he was worth twice that sum to his employers, perhaps more. To day, his annual income is thirty five hundred dollars, and he is, no doubt, worth double that sum to the men employing him.

When a young man obtains a place, he ought to fill it "clean to the top," to fill it so fully that there would not be room for anyone else. Then he ought to grow until it won't hold him, and until he compels his employers to extend his usefulness. And when he finds himself in a new place, he ought to keep on growing,—mentally, of course. We grow, in this sense, by exercising our mental faculties, by thinking. Alas! How difficult it is for some of us to think! It requires so much effort. It makes us tired. Besides, we are satisfied with our present circumstances, so what is the use of extra effort? And yet would it not be nice to draw a salary of thirty five hundred dollars or more while still under thirty? Think about it, boys. —Success.

## HOLIDAY RATES.

Account of the Christmas Holidays the Queen & Crescent Route will sell on Dec. 22, 23, 24, 25, 30 and 31, 1899 and Jan. 1st, 1900 round trip tickets from and to all points on its line at rate of one and one-third fare for the round trip with final limit, Jan. 4, 1900.

Coupon Agents will also sell on same dates and at same rates round trip tickets to all points east of the Mississippi and south of the Ohio and Potomac Rivers.

This will offer to the public a splendid opportunity to visit their old homes during the holidays at a small cost.







## Woman's Work.

## Be Patient.

"In your patience possess ye your souls." Luke 21:19.

Be patient, heart of mine, the day  
Is but begun; for thee the light  
Of youth is glowing bright and fair,  
And comes no hint of gloomy night.  
What thou hast not found thy goal  
And that thy toil seems but in vain?  
Thou hast not spent thy strength as yet—  
Courage! Take up thy task again.

Be patient still; bestir thyself  
To greater effort, 'tis but noon,  
And over hill and dale there gleams  
The glorious mid-day sun; so soon.

Hast thou despaired? Awake! Begone!  
And labor in thy given field,  
And hope and trust, for thou shalt see  
Abundant harvest it shall yield.

The noontide wanes, the day grows old,  
The storm clouds gather, and fierce  
winds  
Are wild about me; sick and faint,  
The spirit 'neath its burden bends.

"Despair! Thy toil and hope are naught,"  
The tempter cries in fearful might;  
But twilight's hour with victory glows,  
"At evening time it shall be light."

—Birdie Lee Fitzgerald.

## LIESURE HOUR VERSES.

BY ERON OPHA-GREGORY.

## Sympathy's Tear.

Oh, quench them not, but let them  
steal  
Adown the cheek in shining flow,  
They drain no dark wells whence they  
come,  
They mark no said blight where they  
go.

They steal no bloom from beauty's  
cheek,  
They rob its eye of no bright gleam;  
But fairer, purer glows the face  
Whereon those shining drops have  
been.

They are not passion's burning drops,  
That in the instant quickly start,  
Nor sorrow's deep and bitter flood,  
Poured forth to ease a breaking heart.

Then quench them not, but let them  
flow,  
With no streams of self-love they are  
blest—  
They issue from the soul's fair place,  
Where all is pure and radiant.

## CLINTON SUNBEAMS

We organized a little Sunbeam Society several weeks ago, and we are getting along very nicely with it. Mrs. George Whitfield is treasurer. She manages for us. We meet at her home every Sunday afternoon.

We have nearly \$4.00 in the treasury now, and hope to have a great deal more by Christmas, as we want to get up a box for the Orphans' Home at Jackson.

But if we don't hurry up we will not be able to do so.

We would like to correspond with some more societies of "the same faith and order." It would encourage us very much; and then we want to know what other societies are doing.

We have twenty-seven members and will have lots more next Sunday. We have a fine Sunday School here of over 200 members. Well, I have my lessons to study, so I will bid you adieu.

Yours truly,

MARGARET WELLS.

## AN ANNOUNCEMENT.

At a recent meeting of the Woman's Central Committee, I was appointed Superintendent of Band Work for the State. As I am just entering upon my duties, and am totally unacquainted with the field, I earnestly appeal to pastors, vice-presidents of associations, secretaries of Sunbeam Societies, to aid me in this great work. All can be of invaluable assistance to me.

Pastors, by encouraging the work, and insisting upon the organization of societies in their churches, if none exist. Vice-presidents, by informing me of the number of societies within their jurisdiction, and where located. Secretaries by promptly sending in their reports to me. Promptness is imperative. It is necessary for me to report to our Secretary of Central Committee, in time for her to include in her quarterly report. Delays on our part, will retard her work. Wishing to get the work thoroughly organized ere the close of the year, I have decided that the quickest and most direct means of communicating with you, would be through the columns of THE BAPTIST. Literature on Sunbeam Work has been ordered from Miss Armstrong, and all desiring it, will please apply to me, and it will be forwarded. Again, urgently soliciting your active and prayerful co-operation in this great work for the Master, I am your sister in Christian work.

MISS ANGIE M. LLOYD.

Meridian, Miss.

## Cuba.

HER PRESENT CONDITION AND NEEDS.

Although the people of Cuba have had a form of Christianity for four hundred years, a recent visit to that noble island has convinced the writer that it is a proper field for Christian missions. Priests and nuns are everywhere. Churches abound, and their bells are ringing

almost incessantly. Religious processions are numerous. Mass is said in every church several times every day in the year. Children are baptized and confirmed. Lovers are married. The dead are buried. All ecclesiastical functions are punctiliously performed. The forms of devotion are as scrupulously observed as they are in Italy and Spain, and other Roman Catholic countries. At the same time it is quite apparent that the church has done very little for the moral elevation and spiritual well-being of the people. Sunday is much like other days. True, the government offices are closed, so are most of the wholesale business houses, and perhaps some shops; but for the most part, the retail places are open, and tradesmen pursue their callings. At all hours of the day, and far into the night, lottery tickets are hawked about the streets. If one goes to mass in the morning, he thinks that he can do as he pleases the remainder of the day. Sunday is the great day for receptions and dinners. Even on Easter the people are free to sing and dance, to eat meat, to trade horses, and to do many other things of the same sort. Sunday is the day for bull-fights and cock-fights. On Sunday evening the attendance at the theaters is the largest, and the crowds are the gayest. After sunset the band plays in the parks, and the whole population turn out to listen and pass the time. Those who are best qualified to speak, say that the moral standard is very low. Kingsley called Havana "The Western Abomination."

## THE NEGROES IN CUBA.

If this is the condition of the Spaniards and Cubans, what must be the condition of the negroes? They constitute one-third of the entire population. Columbus found 1,200,000 aborigines on the island. He spoke of them as affectionate, peaceable and tractable. He said: "There is not a better race of men in the world. They love their neighbors as themselves; their conversation is the sweetest and mildest in the world, cheerful, and always with a smile." And, though it was true that they wore no clothing, he added that they had many commendable customs. These people believed in a Supreme Being, and in a life after death. An old chief, presenting Columbus with a basket of fruits and flowers, said: "Whether you are a man or a divinity, we know not. You come into these countries with such a show of force we would be made to resist even if we so inclined. We are, therefore, at your mercy; but if you and your followers are men

like ourselves, subject to mortality, you can not be unapprized that after this life there is another, wherein a very different portion is allotted to good and bad men. And if you believe you will be rewarded in a future state, you will do us no harm, for we intend none to you."

Negroes were imported to take the places of these aborigines, and to do the hard and rough work for the Spaniards. Slavery has since been abolished, and the negroes have learned some of the forms and words of the Catholic religion. But they are little wiser or better than they were while in their home in Africa. In the days of slavery it was against the law to teach or Christianize a slave. These simple-minded people are still worshippers of Obi. They have not outgrown the superstitions of their primitive home.

## What Cuba Needs.

Cuba needs schools, but schools different in character from those which the Church of Rome conducted. They know well that whether there shall be a Cuban republic, or whether the island be annexed to the United States, Cuba, to all intents and purposes must be American in language, in spirit, and in customs.

It will be found expedient for every mission to open schools in connection with the churches, and these schools will pave the way for the preaching of the evangelist. Moreover, Cuba needs the open Bible. This she has not had. During the period of Roman Catholic supremacy there was no place on the island where the word of God could be bought. Few Cubans have ever seen the Bible.

Dr. Alberto J. Diaz, who was brought up in the Roman Catholic church, states that he was a man grown before he ever saw a copy of the Holy Scriptures, and then he saw it in the United States. It is a well-known fact that the Catholic church does not give the Bible to the laity. This accounts for the backward condition of all papal countries.

## HOLIDAY EXCURSION RATES.

(via. Mobile & Ohio R. R.)

Tickets on sale at low rates Dec. 23rd, 24th, 25th, 30th and 31st, 1899, and Jan. 1st, 1900. Ample return limits. Comfortable Day Coaches, heated throughout with steam. Vestibuled sleepers. Convenient schedules. For tickets call on any Mobile & Ohio Ticket Agent.

## TEMPERANCE.

Alcohol is the mother of sin.—Mahomet.

Between the ages of twenty and thirty, where ten total abstainers die, thirty-one moderate drinkers die. Between the ages of thirty and forty, where ten abstainers die, forty moderate drinkers die.—Selected.

"Let men of the world execute the laws; let the church attend to the gospel." This has been the too common sentiment, and the church has acted upon it. \* \* \*

\* Our Christian obligations embrace our political duties. We have no duties to perform that are not covered by our Christian responsibilities. Hence it becomes as really a Christian duty to make and enforce laws for the suppression of liquor-shops as to persuade men to sign a pledge of total abstinence. Indeed all experience shows that the latter cannot remove intemperance or greatly circumscribe its deadly influence without the former.—Rev. Wm. M. Thayer.

## The Saloon.

Rev. R. S. McArthur, D. D., of New York, spoke on the saloon. He said it was the child of hell and the agent of the devil. It was the school of anarchy. Its near relation to the anarchist was acknowledged when the saloons were draped in mourning at their death. The question of reform for the wage-earner was not fewer hours, but fewer glasses of liquor. It was the most important question now before the American public, and no political party could afford to treat it with negative assurance or evasive promises. If either the Democratic or the Republican party had the courage to shake off the Saloon, the noblest men and women of the land would rally to that party.

## Work of the Canteen.

"The New Voice" quotes an extract from the "Morning Oregonian" of Portland describing the disgusting conduct of some soldiers recently embarked at that place for the Philippines. This paper said that nearly all the money these men got while in camp there went to the saloons and canteen shop in the camp. When about to embark nearly all were drinking and many were very drunk. Saloons, dance halls and worse places were searched every half hour by the guards

and the drunken men carried off to the vessels only in many cases to escape and go back again. The scene as described was disgraceful in the extreme and liquor was the chief cause of it. These are the soldiers of whom we are told to be proud, this the kind of order we have in the great arm of the nation. Think of the soldiers going to fight the nation's battles reeling and staggering, drowsy drunk on the day of leaving.

Do the work of moral suasion; lift men up from the gutter; and then depend upon it, there will be no man more earnest than you in an effort to make the streets safe for the men whom you have rescued. No man who has a Christian heart, who has wept and prayed over the victim of intemperance, and has succeeded in elevating him into the image of God,—no man trembles more than that man when he sends him forth to his daily work to run the gauntlet of the legalized grog-shops that lie in his path. No matter what that man's theory may have been when he started, he comes back from the work of benevolence indignant at the civilization which allows the weak to be tempted back to destruction. Let every man follow moral suasion to the end, not with mouth and word only, but with heart and hand, and I will risk his feeling upon this subject of legal suasion.—Judge Robert C. Pitman.

## Alcohol in Surgery.

One of the false theories of the past in regard to medical and surgical science has been fully exploded. That theory is that alcohol is necessary in surgery or medicine. The fact is well brought in in a little tract called "Five Hundred and Fifty Surgical Operations Without Alcohol," by Dr. Charles Gilbert Davis, from the "Western Clinical Recorder." He says that "without reference to the scientific side of the question, I believe I may assume that every thinking man or woman will agree with me that alcohol is, directly or indirectly, one of the most potent agencies in the degradation and destruction of the human race." In regard to the fondness of physicians for prescribing alcohol so frequently, he says the medical profession was swept into the vortex of popular opinion, and without sense or reason prescribed alcohol in a thousand luring forms. Scientific investigation has proved that alcohol is not a stimulant, increasing and maintaining vital functions. Actual observations made during his own extensive

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The "5 DROPS" has proven itself wonderful for its curative power in Rheumatism, not as a Temporary Reliever only, but to give a Permanent Cure even in chronic cases. Sometimes patients the very best Remedies which I skillfully selected, but without desirable results. I then heard of "5 DROPS" and of its Wonderful Cures, and prescribed it to a few patients who surprised me by its use within a few days. After that I prescribed it to a great number and to my surprise, I will say that in the course of Two or Three Weeks after they had used "5 DROPS" and "5 Drop" Plasters they were Cured.

Among these were a few who had, for a number of years, been suffering with Chronic Rheumatism, who had piloted themselves around on Crutches. They came to my office with and to "5 Drop" Plasters and they were perfectly Well. They give all the credit to "5 DROPS" company for their kindness and for the credit which they are placing these Wonderful Remedies among suffering humanity, which they told me to write to the Company as an acknowledgment.

As I have seen the Curative Power of "5 DROPS" and "5 Drop" Plasters, in a great many instances, I can truly recommend them and also that the firm is perfectly honest and reliable to deal with. C. A. JACKSON, Physician and Surgeon, Kearney, Neb., Aug. 29, 1899.

## How Long Have You Suffered with RHEUMATISM?

How Long Have You Suffered with RHEUMATISM? Do you not think you have wasted precious time and suffered enough? If so, then try the "5 drops" and be promptly and permanently cured of your afflictions. "5 Drops" is a speedy and Sure Cure for Rheumatism, Neuralgia, Sciatica, Catarrh of all kinds, Bronchitis, Asthma, Hay-Fever, Dyspepsia, Lumbago (lame back), Kidney Diseases, Gout, Headache, Nervous or Neuritic, Heart Weakness, Dropsy, Earache, Spasmodic and Catarrhal Croup, Toothache, Nervousness, Sleeplessness, Creeping Numbness, Itchiness, and kindred diseases. "5 Drops" has cured more people, during the past four years, of the above named diseases than all other remedies known, and in case of Rheumatism is curing more than all the doctors, patent medicines, electric belts and batteries combined, for they cannot cure Chronic Rheumatism. Therefore, waste no more valuable time and money longer, but try "5 Drops" and be promptly CURED. "5 Drops" is not only the best medicine, but it is the cheapest, for a \$1.00 bottle contains 300 doses. Price per bottle \$1.00, prepaid by mail or express, or 6 bottles for \$5.00. For the next 30 days we will send a 25c. sample FREE to any one sending 10 cents to pay for the mailing. Agents wanted. Write to-day.

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practice convinced him that alcohol was not only not beneficial but harmful in its effects. He says "surgical operations were often fatal when they should have been successful." Becoming convinced of the evil effects of alcohol he has not used it in a single case for fifteen years. It is a depressant, a paralyzer, a cardiac irritant but not a stimulant. In support of this position he quotes Prof. Martin, of Johns Hopkins University, and Dr. Crittenden, of Yale. Alcohol passes through the system and is thrown off not decomposed and so cannot be converted into tissue. He gives the result of clinic practice for nearly three years, during which 550 cases were treated and there was only one death. There were all the usual surgical occurrences but only one death—Ex.

## "Woman's Mission Work."

The Central Committee has received during the last year gifts from two hundred and twenty-three Woman's Mission Societies and a few individuals, amounting to \$4,526.84, of which \$2,790.42 was for Foreign Missions, \$1,091.32 for Home Missions, \$645.10 for State Missions. From fifty-two bands and ten Sunday Schools the Committee received \$243.37 for Foreign Missions, \$36.95 for Home

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(Care, Roebuck & Co. are thoroughly reliable.—Editor.)



## Christmas.

On Christmas Day I left my family at one o'clock in the morning. Christmas salutations were exchanged at that very sleepy hour, and took the fast express to a certain station whence I could drive up country to a little farm church in which there had never been a Christmas service. It was a bitter cold morning, deep snow on the ground, and a furious north wind raging. The climate is variable, indeed, out west; I have spent Christmas Days in which it rained all day, and of all days of the year on which to have it rain Christmas is the worst. Still, the farmers would be thankful. It was usually safe to be thankful out there whenever it rained. I knew a man once who said you could make a fortune by always betting two to one that it would not rain, no matter what the present promise of the weather was. You were bound to win nine times out of ten.

I hired a good sleigh and two horses and drove to my destination. The church was a little old brick building standing right out on the prairie. There was a smouldering fire in a miserable, worn-out stove, which hardly raised the temperature of the room a degree, although it filled the room with smoke. The wind had free entrance through the ill-fitting window and door frames, and a little pile of snow formed on the altar during the service. I think there were twelve people who had braved the fury of the storm. There was not an evergreen within a hundred miles of the place, and the only decoration was a sage-bush. To wear vestments was impossible, and I conducted the service in a buffalo overcoat and a fur cap and gloves, as I have often done. It was short, and the sermon was shorter. After service I went to dinner at the nearest farm house. Such a Christmas dinner it was! There was no turkey, and they did not even have a chicken. The menu was cornbread, ham and potatoes—and few potatoes at that. There were two children in the family—a girl of six and a girl of five. They were glad enough to get the ham—their usual bill-of fare was composed of potatoes and cornbread, and sometimes cornbread alone. My wife had put up a lunch for me, fearing I might not be able to get anything to eat, in which there was a small mince-pie turnover, and my children had slipped a small box of candy in my bag as a Christmas gift. I produced the turnover, which by common consent, was divided between the

children. Such a glistening of eyes and smacking of small lips you never saw!

"This pie makes it seem like Christmas, after all," said the little girl with her mouth full.

"Yes," said the boy, ditto, "that and the ham."

"We didn't have any Christmas this year," continued the small maiden. "Last year mother made us some potato men," (that is, little animal and semi-animal figures made out of potatoes and matches, with buttons for eyes—these go into many stockings among the poor out West).

"But this year," interrupted the boy, "potatoes was so scarce that we couldn't have 'em. Mother says that next year, perhaps, we will have some real Christmas."

They were so brave about it that my heart went out to them. Children and no Christmas gifts! only the chill bare room, the wretched, meagre meal. I ransacked my brain. Finally something occurred to me. After dinner I excused myself and hurried back to the church.

There were two baskets there which we used for the collection, old but rather pretty. I selected the best one. Fortunately I had in my grip a very pretty little "house-wife" which contained a pair of scissors, a huge thimble, needles, thread, a tiny little pin-cushion, an emery bag, buttons, etc.—I am like most ex-sailors, something of a "needle-man" myself. I emptied the contents into the collection basket, and garnished the dull little affair with the bright ribbon off the "house-wife," and went back to the house.

To the boy I gave my penknife, which happened to be nearly new, and the church basket with the sewing for a work-basket. The joy of these children was one of the finest things I have ever witnessed; the face of the little girl was positively filled with awe as she lifted the pretty and useful articles from the "house-wife," one by one, and when I added the small box of candy that my children had provided me, they looked at me with feelings of reverence, almost as a visible incarnation of Santa Claus. They were the cheapest and, and I can truly say, most effective Christmas presents it was ever my pleasure to bestow. I hope to be forgiven for putting the church furniture to such secular use.

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The subject matter of each chapter is drawn very largely from the daily observations and experiences of the writer, and the result is the author has given us a book of practical hints and helpful suggestions. It is devoted to the work of instructing the youth, comforting the afflicted, lifting up the fallen, encouraging the despairing and consoling the aged and the infirm. It is true to the individual, the family, the church and society. At times it is humorous, then serious, but always bright and inspiring. Many of the subjects are beautifully illustrated by the genius of Frank Beard, the famous cartoonist. There are some fifty of these apropos sketches, and they add the charm of object lessons to these graphic pages. Bishop Chas. B. Gallo-way, D. D., has written a strong introduction to the volume and given it his highest endorsement. Having examined the work, we pronounce it one of the most readable books that have come to this office in many a day.—Texas Christian Advocate.

This is one of the very best books it has been our pleasure to read, and will be a joy and inspiration in every home where it enters. The agent will find it a harvest in country, village and city. It will prove a blessing to hundreds and thousands as they read. It was a good idea to use illustrative art, for many a person will catch an idea from a picture that might otherwise escape. This is especially true with the children. We sincerely hope the book may have a wide circulation and bring rich reward to its author.—Convention Teacher.

The writer of a good book immortalizes himself and becomes a benefactor to his race. Dr. Cranfill has given to the world a good book. The title is good. If we ever have good thoughts, they should come to us Sunday morning. The dawn of this holy day should arouse such memories and prospects as are awakened by no other day. The themes are good. They are taken from the common things of life, such things as are familiar to the great mass of humanity. The weary workman, the tired mother, the cultured scholar, the broken-hearted, the boys and girls, all classes will listen to the author as he talks to them about the experiences which are so largely the lot of all. His treatment of

them is good. He talks in an easy but racy manner, so that it almost reads itself. There is no attempt to be learned, or eloquent, or rhetorical, but only to be simple and interesting. The influence of the book on its readers will be good. Christ and His religion are always honored, the Bible is exalted, the church is made a sacred place, and the highest and healthiest morality is found on every page. The mechanical part of the book is good. It is truly a handsome volume, reflecting much credit on its publishers. And the author has been wise enough to illustrate it profusely by that master of this fine art, Frank Beard. A single glance at some of these cuts, and the whole story of the chapter is told.—Christian Courier.

This book of fine paper, large page and clear type is a fitting body for the spirit that speaks from it. And the spirit is excellent—one of comfort and help. It is peculiarly suited to the devotional and meditative hour, and yet its brief sections would be good reading for the family circle. Dr. Cranfill speaks from a heart that is full of tenderest sympathy for all who are in trial.—Christian Herald.

Dr. Cranfill is always fresh, pointed and interesting.—Central Baptist.

The articles take off current whims and foibles, and bring out strikingly some strong truths. There are many of these full page illustrations. For quiet home reading the book will do good.—North Carolina Baptist.

Dr. J. B. Cranfill has just published a book. It promises to be a treasure in the home wherever it may be placed. Many an experience will find in these its counterpart, and many younger people will find wholesome instruction and warning in them.—Baptist Banner.

These talks are from the heart and they go to the heart. They are devout, and yet bright and forcible. The subjects treated are various, but mainly regarding home and religion. If we are any judge of subscription books, we shall look for a large circulation for it. It will find the people and they will find it. Wherever it goes it will be a blessing. Any one selling it will have the consciousness of having left good seed behind for a future harvest.—Christian Index.

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